cational system of China to focus attention exclusively on the instruction imparted in monasteries and schools. Much was acquired in other ways. Members of the guilds, through their apprenticeships, conducted a good deal of what would now be called vocational education. It was largely thus that skill in handicrafts and in commercial methods was transmitted. Apprentices, too, in the course of their training often picked up a knowledge of some of the written characters most necessary to their occupations. Farmers passed on to their sons such lore as they had acquired in agriculture. Women, moreover, although not eligible for public office and hence not admitted either to the civil service examinations or to the schools which prepared for them, were by no means always uneducated. Illiterate most of them were, but in better families a very considerable number were initiated by private tutors into the mysteries of the printed page. China, indeed, has not been without women who have been noted for their literary attainment. In well regulated homes, moreover, the daughters were given a careful education by their mothers in the management of a household, in courtesy and the ceremonial and proprieties which helped to make Chinese society run smoothly (if and when it did), and in their duties toward their future husbands and parents-in-law. .Woman's sphere was believed to be the home, and the training deemed proper for that sphere was often very conscientiously conducted.

The schools which led up to the civil service examinations had a long history and may go back to Chou dynasty prototypes. It is clear that schools existed in Chou times. Certainly, too, in the Han there were schools, both government and private. In-

stitutions, indeed, for the study of the recognized classics were an essential corollary of the Confucianism then being adopted by the state, for if, as it demanded, the Empire was to be governed through educated men, centers must be maintained where this training could be given. Han Wu Ti did much to inaugurate an imperial system of education, and government schools were mul' tiplied under the Later Han—perhaps in part because of an im- petus given by that energetic, Utopian innovator, Wang Mang.

In the years of disunion between the Han and the Sui mention is made, at intervals, of government schools in some of the states which flourished in that kaleidoscopic era. Under the Sui the sys-